

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

IMPORTANCE OF INVESTIGATION.

A knowledge of the sacred scriptures, with their design and object as it respects the destiny of man, may, without presumption, be considered as one of the noblest and most interesting pursuits which can occupy the attention of the human mind. What, indeed, can be more interesting than a just and correct idea of those sacred truths which point out man's duty here, and his higher destiny beyond the grave? To contemplate the wonders of that divine Being which are displayed in providence, in redemption, and in grace? What more noble, than to aim at the alleviation of human misery; to free the mind from darkness and error; from theories in religion, which tend to rob the Deity of his divine perfections? Nothing will have a greater tendency to bring about ends so desirable than to have just and correct ideas of the attributes and perfections of God:—And in order to possess these conceptions of the character of God, we must first believe that he is a God of truth, that what he has promised, as it respects the destiny of man, will be accomplished; that "he will do his pleasure on earth, even as it is done in heaven. The pleasure, the will and design of God are plainly revealed in the scriptures. And the duty and service that man is bound to observe towards his Creator, his fellow-beings and himself, are as clearly made known. There is nothing in the sacred writings repugnant to the happiness of man: And that person who has a firm belief in the goodness of God, who rests his hope of salvation, not upon his own works, but upon the free and unmerited grace of God, has entered into that salvation which is laid down by the sacred penmen. He has nothing to fear from man, his hope is in heaven.

It is the design of religion to render man happy, to relieve the pains of the suffering mind, to dispel the gloom of error and superstition from the mental vision, to assuage the agonies of expiring nature and inspire the mind with a blessed hope of a glorious inheritance beyond the grave. And how much has been done by those who profess to believe in this blessed religion, and even ministers at the altar, to retard those happy and consoling effects, by distrusting even the promises of God which were attested by an oath, when he said, "In blessing I will bless thee and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore: and in thee and in thy seed shall all the nations, all the families and all the kindreds of

the earth be blessed!" By disbelieving his divine will, by misrepresenting the object of the Saviour's coming; and the grand end that he had in view, which was the "subjugation of sin and the bringing in an everlasting righteousness!" Or as St. Paul expresses it, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him!" But with their numerous dissensions, I leave them to reconcile their doctrines with the great apostle of the Gentiles. It is one of the highest commendations of the present age, that abstract speculations in religion receive so little support. The wild conjecture and the visionary hypothesis which have disgraced religion, are now in a measure discarded, and in their room are substituted principles and conclusions drawn from the only pure source, the bible. After the toil of ages, men seem to be more convinced that truth is more valuable than a fine-spun theory, and the manner of arriving at the discovery of it, is to consult the sacred oracles. A spirit of inquiry has gone forth which will finally result in releasing the human mind from the absurdities of religious dogmas, and restore it to that freedom of which it has been so long deprived. The human mind has awoke from the lethargy of ages and commenced a career of diligent investigation. Truth has arisen from her servitude and shaken the pillars of error and orthodoxy to their base: Religion has reared her standard and is now darting her rays into the recesses of ignorance and prejudice—And may her light continue to shine with undiminished splendor until its radiations shall, as we are taught to believe, illuminate and bless every portion of our globe.

A.

FOR THE CHRISTIAN TELESCOPE.

GRIEVOUS WOLVES.

There was once a time when greedy and devouring wolves inhabited, in great numbers, the rocky dens of certain mountains which skirted one of the most fertile of plains, whereon numerous shepherds watched their flocks, and through the summer's heat and winter's cold, guarded the bleating herds and penned the fold. These flocks had been for a long time partially a prey to the wolves of the neighbouring mountains, which suffered no opportunity to pass by unimproved, seizing, whenever they could, the finest of the sheep and lambs, and devouring them, even in the face of open day. Nor did they fear the shepherds themselves, for a while, boldly attacking them and threatening them with instant destruction, whenever they chanced to meet them. The shepherds finding not only the lives of their flocks, but of themselves, in imminent danger from the greedy ferocity of the surrounding enemy, soon furnished themselves with suitable weapons, either to act on the defensive, or against the enemy, on his own ground; and withal, they provided themselves with a large quantity of traps. Thus prepar-

ed they soon destroyed numbers of the wolves, some by their traps and some with their weapons, as good success attended them in their enterprise, till their rapacious foes were glad to avoid being found out of their bulwarks by day, or at least, near any of the main flocks. Yet notwithstanding they were thus awed, and in a measure deterred from infesting and intruding upon the domains of the shepherds by day, they would descend the mountains in the night season and frequently devour an excellent sheep or lamb, and so escape again, if they were fortunate enough to get over all the traps set for them by the shepherds; into which, however, many of them fell, night after night, and were either taken, or if they chanced to tear away, it was generally with the loss of part or all of their feet left behind them. The shepherds whose cottages were already adorned with the trophies of their victories over the common enemy, being hung around, within and without, with great numbers of stuffed wolfskins, did not rest with having gained these advantages, but boldly rushed into the mountains, hunting and destroying such as came in their way, and some even in their dens:—But as most of their habitations were inaccessible, or impregnable, they could never exterminate them from the mountains, whose descendants inhabit them even unto this day.

But to speak more particularly of these wolves, the reader ought to be informed that they were in those days, and still are, for aught I know to the contrary, very peculiar in their habits, and in several traits of their character, quite remarkable. In the first place, they were divided into numerous clans, composed of the residents of one or two dens, and sometimes several: which, before their adverse falling out with the shepherds above mentioned, were continually quarrelling among themselves. Sometimes different clans would be at war, fighting with the greatest obstinacy till the greater part of both parties were destroyed, and at other times, and still more frequently, the residents in the same den would be literally engaged in the most bloody and sanguine broils; and then again nearly every wolf in the mountains, being allured by the scent of prey destroyed, would take part in a sort of general engagement, the violence of which would fill all the mountains with the hideous howls of the numerous combatants, echoing and re-echoing to the dismay of every beast within sound. These quarrels always originated in some trifling matter, such as the division or possession of some slain carcass, and even sometimes in nothing more than a bare leg or limb of a lamb which chanced to have become a prey to some one or more of these carnivorous beasts.

And what is still more remarkable, and laughable too, is, they would quarrel, even when they fancied they should obtain some great success over the fleecy flocks of the plain, about nothing else than which should have the greatest portion of the spoil when taken! Some of these contests have been more ter-

rible and fatal than any others, in the course of which the ravenous creatures would kill great numbers of their own brotherhood, and bite and wound still more than the slain. These last sort of fights were most generally ended, only by some of the Big Chiefs, who, seeing their brave warriors biting and devouring one another with such merciless rapacity, and fearing the evil consequences of such civil commotions, would ascend some eminence and call to order. All being silent for a moment, the venerable character would drop a short and laconic piece of advice, which he had first, however, learned of cousin Reynard, the fox: something like this, perhaps,—"Brave warriors, permit me, your friend, to advise you all to postpone and entirely suspend further hostilities till the prey you are quarrelling about is fully within your power." This would so forcibly strike every hearer that without a murmur their whole fury would be completely smothered, and every one, saluting each other, would promise faithfully to be at peace till the combined forces should have captured the victims in question; *but further they promised not.*

After these wolves had met with such disasters from the shepherds of the plains, some *wise ones* among them succeeded in making most of their fellows believe that the only way to hold their own in future was to lay aside these dreadful contentions among themselves, which had existed from time immemorial, to their great detriment: So from that time forth these ferocious animals have maintained tolerably peaceful relations towards each other; though their feigned smiles of friendship scarcely conceal the sullen, deep-rooted and implacable enmity, jealousy and revenge, which really live within them, and which nothing now restrains but the hope of again becoming formidable to the shepherds.—They are not altered in the least in heart, they only want power and courage to make them exhibit what they formerly did.

But the most curious trait in their present character, is their policy to hide their real weakness and cowardice, and to ward off the jokes and taunting reproaches of their neighbours, particularly the foxes, who are ever ready, since their severe chastisement by the shepherds, and deep humiliation, or rather degradation, to throw some taunt or jest upon them, implying that they are mean, servile cowards, frightened at the voice of a shepherd, and even sometimes running away from a hale fat sheep for fear of some trap or decoy.

To get rid of these reproaches, they have unanimously adopted the following expedient, which was first proposed by an old chief, who had lost one foot and part of an ear, and had been several times badly wounded by the arrows of the shepherds: viz—to assume a haughty air, in and around their own dens; to boast much of what exploits they had done, and are still able to do; and if any neighbouring beast asks them in a jocund way, reproachfully, why they do not fight the shepherds or venture boldly down as formerly, in broad daylight, and fall upon the flocks now feeding fearlessly at the foot of the mountains, to reply with a sneer, *I deem them, both shepherds and sheep, utterly unworthy of notice.* This answer is now proverbial in all such cases, as well with

the commonalty, as with the principal chieftains.—Yet these same wolves, after all their haughty sneers and declaratins, that neither the shepherds nor the sheep, nor their weapons, offensive and defensive, are at all worthy of their notice, will traverse all the skirts of the plains in the night season after a stray sheep or lamb, wherewith to satiate their greedy maws, and if once in a long time they chance to find a poor, lean, sickly sheep, or even nothing more than a half wasted, putrid carcass, they do not by any means deem it *utterly* unworthy of notice, but *proclaim* it around the whole circumference of their mountains, *boasting of their wonderful success*, for a long time afterwards.

I shall only mention one more particular concerning these "brute beasts, made to be taken and destroyed," which is, they have of late, especially some of the more cunning and subtle ones, laboured to gain access to the sheep by putting on a disguise of sheep's clothing, and so sucking their fill of blood from the flock into which they chance to find admission. I believe however this cunning artifice has been discovered by the shepherds, and in several instances the hypocrite brought to light, and put in a way to be less troublesome hereafter: The watchful overseers of the flocks have not been, nor are they at the present time unmindful of the caution, "beware of wolves in sheep's clothing."

I dare not say any more of these wolves, lest some of the learned ones among them, not thinking this "utterly unworthy of notice," should read it and take offence at having mankind made acquainted with them so fully: For you must know that though they are wolves, yet some of them are learned both in the English, the learned and dead languages, and as proud of it and as officious too as the Wolf was whom Reynard employed on a certain occasion to read the piece of the *Colt* written in newly made nail heads.

Reader, I am not now at leisure to give the moral to the foregoing: I must therefore leave it till some more convenient season, which if it never comes, some one else must do it for me, or else every one must do it for himself. There is a meaning in it, and a proper application: therefore, "whoso readeth, let him understand."

I am one of the younger shepherds, and my name is
NIDA UOLLAB.

FOR THE CHRISTIAN TELESCOPE.

LICENTIOUS DOCTRINE.

The opposers of God's Universal and impartial grace, having found that scripture and argument and reason can no longer be resorted to in support of the doctrine of *endless torment*, with its appendages, have, many of them, shifted their ground, and now the cry is, it is a *licentious doctrine*. The writer has of late heard this from several quarters, and has been cited now and then to persons, who, they say are Universalists by profession, and whose conduct is morally bad. I do not wish to deny that there may be some who call themselves Universalists, and are a disgrace to any community; whose lives actually belie their professions; but these people do not connect themselves with the Universalist churches, nor are they hardly known; they do not connect themselves with the societies, and are very seldom

seen at the house of worship. We wish for the honor of religion, that such people would not rank themselves under our banner: but are there no such who profess the limitarian scheme in all its parts? Yes, I have seen men intoxicated with liquor, attempting to defend the dogma of endless misery; I have seen men whose white locks are blossoming for the grave, and who have for years sat under the droppings of endless damnation, whose lives are, and always have been, morally bad. Are there not men who are habitual swearers, who give their money and influence to the support of these traditions? it cannot be questioned: but it is painful to be obliged to defend ourselves in this way, and we wish our opposers would have modesty enough no longer to attempt the support of their own cause in the manner they now do. Many *pious* persons seem to argue as though universalism was the cause of all the wickedness, and crimes of every name, from the morning of creation to the present time. Universalists are willing to be tried by their works: I mean those who are such; for they consider professions as but of small moment to their conduct, when put in comparison. I have heard of a conversation between an Episcopal bishop, and a Universalist minister in London, which took place some few years since, and which I will here relate. The bishop was railing against the doctrine of Universal grace in the manner it is spoken against at the present time, not attempting to prove it untrue from scripture and reason, but calling it *licentiousness*; Mr. Vidler, the minister, asked him whether the state of morals in England was worse at that time than it was 2 or 300 years before: the bishop observed that in his opinion the morals of society were much worse; that they never were so bad. Well, sir, said Mr. Vidler, according to your own acknowledgment, all your preaching eternal torment has only tended to make the people worse. Now, sir, give us a trial of 2 or 300 years, and then if the state of society is so much worse as you represent it to have grown under your system, you shall have perfect liberty to call Universalism a *licentious doctrine*. A short time since, much was said in New York about the licentiousness of Universalism. A friend to the cause visited the state's prison, and of 623 convicts then in that place, *not one* could be found who acknowledged himself a Universalist. Was it the licentious doctrine of Universalism which caused *all this misery*? It will not, it cannot be pretended.

A few selections from a religious paper, published at Philadelphia, with some remarks, will close this communication.

The following is from the Religious Remembrancer,* published at Philadelphia, and shews that a "sound" creed is no proof against wickedness; and I am at a loss to determine why under such things staring them in the face, the Editor of the Christian Watchman should dare to call Universalists "abandoned wretches," whose conduct is sufficient to forbid its belief by any honest or virtuous man.

"To be plain, (says the Remembrancer,) and in being so, to prove ourselves honest, we design expressly to expose the criminal defect of church disci-

* A Presbyterian paper.

pline, in permitting notorious liars, habitual drunkards, and men of questionable honesty to disgrace the ranks of the followers of Christ.

Some persons may be ready to inquire with astonishment, if it be really so, that *notorious liars*, and *habitual drunkards* are permitted to lay sacrilegious hands on the emblems of Christ's body and blood? Would to God that lamentable facts did not warrant us in an affirmative answer to such inquiry. We are constrained however to say that things are even thus; and although the conception be painful in the extreme to the truly pious, yet as it cannot increase the malignity of a sore to ascertain its actual extent and ravages, it seems, in our estimation, to be the better course to expose the evil of which we complain, and to set it forth in its actual condition. We have in our eye, at this moment, certain members in full communion with the *Presbyterian church* in Philadelphia, who are known to the elders appointed to rule over them *in the Lord, to be in the constant practice of uttering absolute falsehoods*. These have become so habituated to lying, that nothing they say is regarded as being entitled to any credit. In short, their fellow-communicants feel little or no hesitation in pronouncing them to be liars, and common fame appropriates to them the same character.

There are others whose habitual intoxication obtrudes itself on the notice of their brethren and the public at large."

Now for myself I have no doubt that the persons above alluded to, are strong in the faith of endless damnation for some part of mankind: Perhaps some of them are rich and give large sums to support the minister, or give a great deal of money to support the *missionary system* and other *great charities*, as they are called; but it will not be pretended that any of the persons above alluded to are universalists, for had they lisped such a thing, they would have been excommunicated, but they believe the creed and that is sufficient.

Let our opposers look at the above extracts, and then say if facts will bear them out in imputing any thing like such depravity to universalists, and if not, let them "put their hand upon their mouths and their mouths in the dust," and say, "God be merciful to us sinners."

W.

REVIEW OF MR. FISK'S EXAMINATION.

(CONTINUED FROM PAGE 35.)

Mr. Fisk's examination of the reviewer's remarks on the arguments of the sermon to prove the infinitude of sin, contain but three particulars which are thought worthy of any notice, as all his arguments (for he has produced no new ones,) upon this subject were answered at length, as may be seen by turning to the review in Vol. I. These particulars are,

1. A charge of misunderstanding, and insinuations of an intention to misrepresent the sentiments of the sermon.

2. A repetition of what the sermon contained on this subject.

3. A denial of the position which he there laboured to maintain.

To the first of these, we plead *not guilty*, so far as respects the language used by Mr. F. We are aware

that the arguments of the sermon are contradictory, and that the note inserted at the bottom of page 12th renders the incongruity of the arguments still more visible: but for that fault, Mr. F. must blame himself, not the reviewer.

That our readers may judge whether the language of the sermon goes to support the infinite magnitude of sin, we will quote some of its expressions. "To neglect the blessing proffered by God is an act stamped with INFINITE TURPITUDE." *Turpitude* signifies *inherent vileness*: And would any reader be likely to suppose that Mr. F. meant by this language, merely that such an action would be followed by endless punishment? Is it not the *inherent vileness* of the action, and not the duration of its continuance, to which Mr. F. has applied the word infinite? If so, we have not misunderstood the language of the sermon; and if Mr. F. has used language whose import he did not understand, it is for him to settle the difficulty with the publick in the best way he can.

Again, the sermon asserts that 'the *extent* of the *criminality* of sin is in proportion to the *dignity* of God's character, and that this character is infinitely dignified.'—Here we see that, according to the sermon, it is not the *duration*, but the *criminality* of sin, to which infinitude is applied by the author; and to render a misunderstanding of the language impossible, he cautions us to observe that the *extent* of the *criminality* of sin is in *proportion* to the *dignity* of God's character. Now if God is a being of *dignity*, only as respects *duration*, we have misunderstood Mr. F's language;—if his *dignity* be unbounded in *extent* as well as *duration*, the sermon contains the very sentiment which we have before refuted, and which Mr. F. now denies. And if Mr. F. will take his dictionary and look at the definition of the words, *extent* and *criminality*, a farther exposure by us will be unnecessary. The *third* section of the sermon, on the infinitude of sin is a mere assumption, without proof; and as such, it appears to have very little use, farther than to swell the catalogue. As to the *fourth*, and last section of the sermon, on this subject, (page 11,) we shall consider its merits in a future number of the Telescope; since Mr. F. has devoted one entire number, containing two columns of *Zion's Herald*, in its defence.

We have already shown that the arguments of the sermon were couched in such language as to maintain (i. e. so far as the theory was capable of being maintained,) the infinitude of sin, in *extent* or *degree*, as well as *duration*. But the former of these, namely, the *infinite degree* of sin, Mr. F. denies having any intention to advance, or defend. This, therefore, is, on the whole, very well disposed of; and we sympathize with this gentleman, in his unfortunate choice of language to communicate his views, hoping that he may be more successful in future. Finding ourselves at length agreed that sin is not infinite in *degree*, there is but one sense in which Mr. F. supposes it to be infinite; namely, in *duration*. He calls sin an *action*: And is he prepared to state and defend, that a sinful *action*, committed in *time*, will continue parallel with the duration of God's existence? If so, we should be gratified to see the novel argument for its support; and throw in our request to be informed how Christ can "make an

end of sin, finish transgression, and bring in everlasting righteousness," if the *duration* of sin be equal to that of Jehovah's existence! Perhaps Mr. F. will say that we misunderstand him again;—that his meaning was that the *punishment* of sin would be of *infinite duration*.—Be it so,—and then the infinitude of sin is altogether abandoned; unless *sin* and *punishment* mean the same thing, which will not be pretended. We know not what shift Mr. F. may resort to, in the defence of this part of his sermon; nor are we concerned about the issue: for take what course he will, his theory is indefensible at every point. All his efforts have, as yet, been perfectly unavailing to prove the infinitude of sin: and the more he has laboured on the subject, the faster have the difficulties accumulated to impede his progress. Had Mr. F. simply contended that the punishment of sin would be endless, and predicated his argument upon certain declarations of scripture, without any attempt to wander into the region of metaphysical subtleties, his readers would have derived more profit from his labours, and himself, in all probability, have been saved the mortification of seeing his arguments stripped of their glosses, and of feeling the necessity of abandoning the positions which he attempted to maintain. For it is very improbable that farther notice would have been taken of the sermon, in that case, than simply to have recommended a comparison of the sermon with the scriptures of inspiration.

(TO BE CONTINUED.)

FOR THE CHRISTIAN TELESCOPE.

AN ADDRESS TO THE DEITY.

O thou GREAT, whom the *Angels* adore,
To thy NAME, highest praises be sung;
And thy love be proclaim'd evermore,
By the people of every tongue.

Through all nature, thy goodness is seen,
Thy beneficent smiles doth surround;
And the fields thou hast clad in bright green,
Cause the echoes of love to resound.

Through creation thy bounty doth flow,
And the sun which thou causest to shine;
Doth enliven all creatures below,
And inspire them with love most divine.

In the works of thine hands are display'd
The perfections of INFINITE skill;
And thy nature of love is portray'd
In the windings of every rill.

Thou unchangeable source of all good,
Thine omnipotent arm doth sustain:
And thy truth that for ever has stood,
Shall diffuse o'er the world as the rain.

Thou wilt surely remove the dark film,
That has blinded thy children; ere long,
And thou'lt teach them the way to thy realm,
Where with angels they'll join in the song.

D. E. M.

THE CANDID EXAMINER.

A paper printed at *Montrose, Pa.* No. 8, contains an excellent Hymn, purporting to be *original*, with

the signature of S. FINCH. By turning to the Universal Hymn Book, published at Boston, Mass. 1821, we find the same Hymn, numbered 531;—also the Universalist Hymn-Book, published at Hudson, N. Y. 1822, contains the same Hymn, No. 231, and in both these Books it stands over the signature of H. BALLOU, as author. We should like to be informed which of these gentlemen are justly entitled to the credit of that composition. And if Mr. Finch is not the author, we would just hint to him that *literary thefts* are inexcusable, especially in a character who makes his appearance before the publick as a *Poet*.

Ed.

SELECTIONS.

Social worship agreeable to the best impulse of our nature.

MRS. BARRAULD.

Sentiments of admiration, love and joy, swell the bosom with emotions which seek for fellowship and communication. The flames indeed may be kindled by silent musing; but when kindled it must infallibly spread. The devout heart penetrated with large and affecting views of the immensity of the works of God, the harmony of his laws and the extent of his beneficence, bursts into loud and vocal expressions of praise and adoration; and from a full and overflowing sensibility, seeks to expand itself to the utmost limits of creation. The mind is forcibly carried out of itself, and embracing the whole circle of animated existence, calls on all above, around, below, to help to bear the burden of its gratitude. Joy is too brilliant a thing to be confined within our own bosoms; it burnishes all nature, and with its vivid colouring gives a kind of factitious life to objects without sense or motion. There cannot be a more striking proof of the tendency of these feelings, than the strong propensity we have to *suppose* auditors when there are none. When men are wanting, we address the animal creation; and rather than have none to partake of our feelings, we find sentiment in the music of birds, the hum of insects, and the low of kine: nay, we call on rocks and streams and forests to witness and share our emotions. Hence the royal shepherd, sojourning in caves and solitary wastes, calls on the hills to rejoice, and the floods to clap their hands: and the lonely poet, wandering in the deep recesses of uncultivated nature, finds a temple in every solemn grove, and swells his chorus of praise with the winds that bow the lofty cedars. And can he, who, not satisfied with the wide range of animated existence, calls for the sympathy of the inanimate creation, refuse to worship with his fellow-men? Can he who bids "Nature attend," forget to "join every living soul" in the universal hymn? Shall we suppose companions in the stillness of deserts, and shall we overlook them amongst friends and townsmen? It cannot be! Social worship, for the devout heart, is not more a duty than it is a real want.

TO BACKBITERS.

Never believe, much less propagate an ill report of your neighbour, without good evidence of its truth. Never listen to an infamous story handed to

you by a man, who is a known enemy of the person defamed, or who is himself infamous for defaming his neighbours, or who is wont to sow discord among brethren and excite disturbances in society. Never utter the evil which you know or suspect of another, till you have taken an opportunity to expostulate with him. Never speak evil of another while you are under the operation of envy and malevolence, but wait till your spirits are cooled down, that you may better judge, whether to utter or suppress the matter. Never express the evil which you would say of your neighbour, in terms too strong, or in language which would convey an exaggerated idea of his conduct. Never throw out against a man broken hints and dark inuendoes, which would leave the hearers to suspect any thing that ill nature can suggest. Never speak evil of your neighbour to his known enemy, who wishes for an occasion of slander; for he will certainly paint the image anew, and touch it off with bolder colors. In short; never speak evil of a man, when your speaking may probably do much hurt, but cannot possibly do any good.

WINCHESTER'S WORKS.

Sermon from Genesis iii. 15. A. D. 1781.—The Outcasts Comforted: a sermon from Isa. lvi. 5. A. D. 1782.—Five Letters on the Divinity of Christ.—A serious Address to the Youth of Philadelphia, on the worth of the soul.—Some Remarkable Passages in the life of Mr. Geo. de Benneville.—A Collection of Hymns. A. D. 1784.—Dialogues on Universal Restoration. A. D. 1788.—Lectures on the Prophecies. A. D. 1790 & 1791.—The Philadelphian Magazine.—A Letter to Rev. Mr. Coetlogon, containing remarks on President Edwards' Sermon on the Eternity of Hell Torments.—The Holy Conversation and High Expectations of Christians, containing Remarks on the Rev. Mr. Taylor's Sermon on the Eternity of Future Punishment.—Five Letters to the Rev. Dan Taylor. A. D. 1790.—The Beauties of the Millennium.—Oration on the discovery of America, and a Biographical Sketch of General Washington. A. D. 1792.—Two Sermons on the Three Woe Trumpets. A. D. 1793.—The Process and Empire of Christ; a Poem, &c. A. D. 1793.—A Century Sermon on the Glorious Revolution.—The Face of Moses Unveiled; or Evangelical Truths discovered in the Law, in four discourses.—The Lord Jesus worthy the love of All Men.—The Gospel preached by the Apostles.—A Sermon against the Slave-Trade.—The Works and Words of Jesus.—Comfort for Mourning Christians. Doctrine of the Atonement Defended.—The Gospel of Christ no cause for Shame.—Funeral Sermon for Israel Johnson.—A Funeral Sermon for the Rev. J. Wesley.—An Elegy on the Rev. J. Wesley.—Sermon to Youth.—Letters to Thos. Paine, in Answer to his Age of Reason. A. D. 1794.—Political Catechism.—Masonic Address, delivered at Norwich, Conn.—Scripture Passages, in favor of the Universal Restoration.—A Sermon on the preaching of the Atonement, foolishness to such as Perish, but powerful to those that are Saved.—A Discourse on the Awful Visitation of the City of Philadelphia, by the Yellow Fever, in 1793.—A New Book of Poems.—A Hymn on Benevolence, and another on Friendship.

Anecdote of Dr. Langhorne and Miss Hannah More.

In 1773, Mr. Langhorne resided for a few months at Weston, in Sommersetsshire, for the benefit of the sea air. At the same time, and for the same reason, the amiable and ingenious Miss HANNAH MORE resided at Uphill, about a mile from Weston. Meeting one day on the sea shore, LANGHORNE wrote with his stick on the sand—

Along the shore walk'd Hannah More—

Waves let this record last;

Sooner shall ye, proud earth and sea,
Than what *she* writes be past.

Miss MORE scratched underneath—

Some firmer basis polish'd Langhorne choose,
To write the dictates of thy charming muse;
Her strains in solid characters rehearse,
And be thy tablet lasting as thy verse.

THE GRAVE YARD.

"Low lies the head, and still the tongue
Of those who fought, and spake and sung."

"I never shun a grave yard: the thoughtful melancholy which it inspires is grateful, rather than disagreeable to me. It gives me no pain to travel on the green roof of the dark mansion whose chambers I must soon occupy: I often wander from choice, to a place where there is neither solitude nor society. Something human is there—but the folly, the vanities, the pretensions, the pride of humanity are gone. Men are there, but their passions are hushed and their spirits are still—malevolence has lost its power of harming—appetite is sated—ambition lies low, and lust is cold—anger has done raging—all disputes have ended, all revelry is over—the fellest animosity is deeply buried, and the darkest sins are deeply confined by the thickly piled clouds of the valley—vice is dumb and powerless, and virtue is waiting in silence for the voice of the Archangel and the trump of God."

MARRIED.

In this town, on Monday morning last, by Rev. Mr. Crocker, Mr. Asa Fairbanks, of Franklin, Mass. to Anna Talbot, daughter of William Richmond, Esq.

On Monday evening, by Rev. Mr. Webb, Mr. Daniel B. Davis, of Newport, to Miss Susan C. Ward, of this town.

On Wednesday evening, by Rev. Mr. Crocker, Major John Barnet Chace, to Miss Lydia Sheldon Stillwell, eldest daughter of Mr. Christopher S. Stillwell, both of this town.

On Thursday evening, by Rev. Mr. Pickering, Mr. Samuel Newman, to Mrs. Mary Turner, both of Providence.

In Pawtucket, Mr. Calvin W. Frizell, to Miss Rosannah Whitmore, both of Seekonk.—At St. Paul's Church, 25th ult. Mr. Lemuel Ingraham, of Attleborough, to Miss Tamzin Hall, of Pawtucket.

DIED.

In this town, 29th ult. Mr. Samuel Stow, in the 65th year of his age.

On the 30th ult. Charles Augustus, son of Captain William Russell, aged about 1 year.

On Wednesday last, Mrs. Penelope Perrin, wife of Mr. John Perrin, aged 72.

On Wednesday morning, after a long and painful illness, Mr. John Thurber, senior, aged 90.

In Pawtucket, 27th ult. Mr. Josiah Cushing, in his 36th year.

In Attleborough, on Saturday morning last, Mrs. Eunice R. Spencer, in her 22d year, wife of Mr. Jonathan N. Spencer, of Pawtucket, and daughter of Jabez Newell, Esq. of the former place.

In Pittsfield, Mass. Mrs. Nancy Bentley, wife of Mr. Jacob Bentley, and daughter of Mr. Gideon Northup, of North-Kingstown, aged 70 years.